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ABERDENE,
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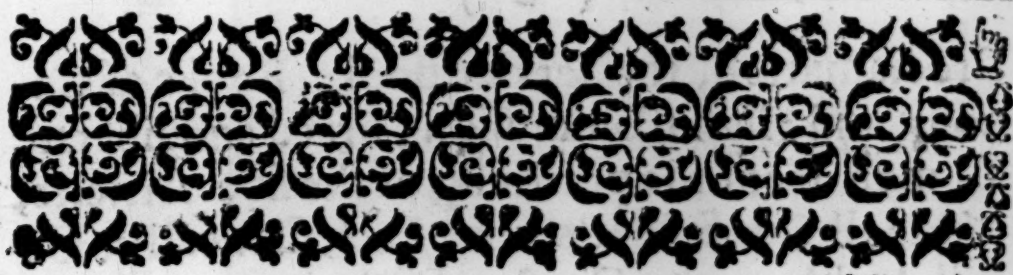
According to the true Copie
Imprinted at Edinburgh, by
Robert Young, Printer to
the King's most excel-
lent Majestie.

CUM PRIVILEGIO.

ANNO 1638.

Handwritten text in a cursive script, likely a historical record or letter. The text is partially obscured by a large, dark, irregular mark on the right side of the page.
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HARLES, By
the Grace of GOD,
King of SCOTLAND, ENG-
LAND, FRANCE, and IRE-
LAND, Defender of the
Fayth, To Our Lovits,

Heraulds, Pursevaunts; Our
Shyreffs in that part conjunctlie and severallie,
specially constitute, Greeting. Forsameikle as out
of the Royall and Fatherly Care which We haue
had of the Good and Peace of this Our Ancient &
Natiue Kingdome; having taken to Our serious
Consideration, all such things as might haue gi-
ven Contentment to Our good and loyall Sub-
jects: And to this ende had discharged, by Our

Proclamation, the Service Booke, Booke of Canons, and High Commission, Freed and liberate all men from the practising of the five Articles, Made all Our Subjects, both Ecclesiasticall & Civill, lyable to the Censure of Parliament, Generall Assemblie, or anie other judicatorie competent, according to the nature and qualitie of the Offence: And for the free entrie of Ministers, That no other Oath bee administrate vnto them, than that which is contayned in the Act of Parliament: Had declared all by-gone Disorders, absolutelie forgotten, and forgiven: And for the more full & cleare extirpating all ground and occasion of Fears of innovation of Religion, Wee had commanded the Confession of Fayth, and Band for Mayntenance thereof, and of authoritie in defence of the same, subscribed by Our deare Father, and His House-holde, in ANNO 1580, to be renewed, and subscribed agayne by our Subjects here: Lyke as for setling of a perfect Peace in the Church and Common-wealth of this Kingdome, We caused indict a Free Generall Assemblie, to bee holden at Glasgowe, the xxj of this instant, and thereafter a Parliament in May, 1639. By which clement Dealing, Wee looked assuredlie, to haue reduced Our Subjects, to their former quyet behaviour, & ductifull carriage, whereto they are bound by the Word of GOD, and Laws both Nationall and Municipall, to Us their Natiue and Soveraygne Prince. And albeit the wished Effects did not follow, but by the

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the contrarie, by Our so Gracious procedure, they were rather emboldened, not onlie to continue in their stubborne and vnlawfull wayes; but also daylie adde to their former procedures, acts of neglect, and contempt of Authoritie; as evidentlie appeared by open opposing of Our just and religious Pleasure, and Command, exprest in Our last Proclamation, anent the discharge of the Service Booke, Booke of Canons, High Commission, &c. protesting agaynst the same, and stryving by manie indirect means, to withdraw the hearts of Our good People, not onlie from an heartie acknowledgement of Our gracious dealing with them; but also from the due obedience to those Our just and religious Commands, notwithstanding We had bene formerly so often petitioned by themselves for the same: By their daylie and hourlie guarding and watching about Our Castle of Edinburgh, suffering nothing to be imported therein, but at their discretion: And openlie stopping, and impeding, anie importation of Ammunition, or other necessities whatsoever to anie other of our Houses, within that Kingdome: Denying to vs their Soveraygne Lord, that Libertie and Freedome, which the meanest of them assume to themselves, (an Act without Precedent or example in the Christian world:) By making of Convocations, and Councell Tables of Nobilitie, Gentrie, Burrows, and Ministers, within the Citie of Edinburgh: Where, not regarding the Lawes of the

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Kingdome, they without warrand of Authoritie conveane, assemble, and treat vpon Matters, as well Ecclesiasticall as Civil, send their injunctions and directions throughout the Countrey, to their subordinate Tables, and other vnder Ministers, appoynted by them for that effect. And vnder colour and pretext of Religion, exercising an unwarranted and vnbounded libertie, require obedience to their illegall and vnlawfull procedures and directions, to the great and seene prejudice of Authoritie, and lawfull Monarchicall Government. And notwithstanding it was evidentlie manifest, by the illegall and vnformall course, taken in the election of their Commissioners for the Assemblie, whereof some are vnder the censure of this Church, some vnder the censure of the Church of Ireland, and some long since banished, for open and avowed teaching agaynst Monarchie; others of them suspended, and some admitted to the Ministerie, contrarie to the forme prescrybed by the Laws of this Kingdome; others of them a long time since denounced Rebels, and put to the Horne, who by all law and vniolable custome and practique of this Kingdome, are, and ever haue beene, incapable, eyther to persue, or defende before anie iudicatorie; farre lesse to bee judges themselues: some of them confined, and all of them by oath and subscription, bound to the overthrow of Episcopacie. And by this, and other their vnder-hand working, and private informations, and perswasions, haue given just ground

ground of suspicion of their partialitie herein, and so made themselves vnfit judges of what concerneth Episcopacie. And als it was sufficientlie cleared by the peremptorie and illegall procedures of the Presbyteries, who at their owne hand by order of Law, and without due forme of Proceffe, thrust out the Moderators lawfullie established, & placed others, whom they found most inclinable to their turbulent humours, associate to themselves, for the choosng of the sayd Commissioners for the Assemblie, a laicke Elder out of each Paroch, who being in most places equall, if not moe in number than the Ministerie, made choyce both of the Ministers, who should bee Commissioners from the Presbyteries, as also of a ruling Elder, beeing directed more therein by the warrands from the fore-sayde pretended Tables, than by their owne judgements, as appeareth by the severall private instructions sent from them, farre contrarie to the Lawes of the Countrey, and lowable custome of the Church: by which doinges it is too manifest, that no calme nor peaceable procedure or course, could haue beene expected from this Assemblie, for setling of the present disorders and distractions. Yet wee were pleased heerein, in some sort, to blinde-folde our owne judgement, and overlooke the sayds disorders, and patientlie to attende the meeting of the sayde Assemblie: still hoping, that when they were met together, by Our Commissioner his presence, and assistance
of

of such other well-disposed subjects who were to
 bee there, and by their owne seeing the reall per-
 formance of all that was promised by our last
 Proclamation, they should haue beene induced
 to returne to their due obedience of Subjectes :
 But perceaving that their seditious disposi-
 tion still increaseth, by their repairing to the
 sayde Assemblie, with great Bands and Troupes
 of Men, all boddin in feare of Warre, with
 Gunnes and Pistols, contrarie to the Lawes of
 this Kingdome, custome observed in all Assem-
 blies, and in high contempt of our last Proclama-
 tion at Edinburgh the xvj of this instant: As also
 by their peremptory refusing of our assessors, au-
 thorized by vs, (altho fewer in number, than our
 dearest Father was in vse to haue at divers Assem-
 blies) the power of voting in this assembly, as for-
 merlie they haue done in other Assemblies; & by
 their partiall, vnjust, and vnchristian refusing, and
 not suffering to bee read, the Reasons and Argu-
 ments given in by the Bishops, and their adhe-
 rents, to Our Commissioner, why the Assemblie
 ought not to proceede to the Election of a Mo-
 derator without them, neyther yet to the admit-
 ting of anie of the Commissioners, of the saydes
 Commissioners from Presbyteries, before they
 were heard object agaynst the same, though ear-
 nestlie requyred by Our Commissioner in Our
 Name. And notwithstanding that Our Com-
 missioner vnder his hand, by warrand from Us,
 gaue in a sufficient declaration, of all that was

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contayned in Our late Proclamation and Declaration, the same bearing lykewyse Our pleasure, of the Registration of the same in the Bookes of Assemblie, for the full assurance of the true Religion to all our good subjects: And yet not resting satisfied therewith, lest the continuance of their meeting together, might produce other the lyke dangerous Acts, derogatorie to Royall Authoritie, Wee haue thought good, for preveening thereof, and for the whole causes and reasons aboue mentioned, and diuerse others, importing the true Monarchicall government of this estate, to dissolue and breake vp the sayde Assemblie. And therefore

OUR WILL IS, and Wee doe discharge and inhibite all and whatsoever pretended Commissioners, and other members of the sayd pretended Assemblie, of all further meeting and conveaning, treating and concluding anie thing belonging to the sayd Assemblie, vnder the payne of Treason: declaring all and whatsoever that they shall happen to doe in anie pretended meeting thereafter, to bee null, of no strength, force, nor effect, with all that may follow therevpon: Prohibiting and discharging all our Lieges to giue obedience thereto, and declaring them, and everie one of them, free and exempt from the same, and of all hazard that may ensue for not obeying thereof. And for this effect We command and charge, all the foresayds
 C pretended

pretended Commissioners, and other members of the sayde Assemblie, to depart foorth of this Citie of Glasgou, within the space of xxiv. houres after the publication heereof, and to re-
 maine home to their own houses, or that they goe about their owne private affaires in a quyet manner. With speciall provision alwayes, that the foresayd Declaration, given in vnder our Commissioners hand, with all therein contained, shall notwithstanding hereof, stand full, firme, and sure, to all Our good Subjects, in all tymes coming, for the full assurance to them of the true Religion. And Our Will is, and Wee command, and charge, That incontinent, these Our Letters seene, yee passe, and make publication hereof, by open proclamation, at the market crosse of Glasgou, and other places needfull, where-through none pretend ignorance of the same. Given vnder our Signet, at Glasgou, the xxix of November, and of Our Reygne the fourteenth yeare, 1638.

Sic subscribitur,

HAMMILTOUN,

Traquaire, Roxburgh, Murray, Linlithgow,
 Perth, Kingorne, Tullibardin, Hadington;
 Galloway, Annandaill, Lauderdaill, Kinnoull,
 Dumfreis, Southesk, Belheaven, Angus,
 Dalyell, I. Hay, W. Elphingstone, Ia. Carmichael, I. Hammiltoun.

WILLIAM



Here-as some haue
 given out, That by the
 Act of Coucel, which explai-
 neth the Confession of Faith
 latelie commaunded to bee
 sworne by his Majestie, to be
 vnderstood of the Confession
 of Fayth, as it was then professed and receaved,
 when it was made; and, that in that Confession
 defence both of the Doctrine & Discipline then
 established, is sworne; at which tyme, Episcopall
 Government being (as they say) abolished; it
 must needs follow, that the same Government is
 by this late Oath abjured.

And vnderstanding that even amongst those
 who continue together still at Glasgowe, vnder
 the name of a pretended and vnlawfull Generall
 Assemblie, this objection is helde to bee of some
 moment, and vsed by them, to the great distur-
 bance of the peace of this Church & Kingdome,
 & to the great disquyeting of the myndes of such
 his Majesties good subjectes, as haue taken the
 said Oath, & yet never meaned, nor doe meane, to
 abjure Episcopall Government; And to perswade
 others, that if they shall take the same Oath, thus

explained by the sayd Act of Councell, by so doing they must likewise abjure the said governmēt.

We JAMES Marques of Hamilton, his Majesties high Cōmissioner, wondring that any such scrupulous misconstruction should bee made of his Majesties gracious and pious intentions; and beeing desirous to remoue all doubtēs from the mynds of his Majesties good subjects, & to keepe them from being poysoned by such as by forced and forged inferences, would make them believe, that they had actuallie, by taking that Oath, sworne that which neyther virtuallie nor verilie they haue sworne, or ever intended to sweare, or was required by Authoritie to bee sworne by them, eyther directlie or indirectlie: Considering that all Oaths must be taken according to the mynd, intention, and cōmandement of that Authoritie which exacteth the Oath: and, that we, by speciall commandement from his sacred Majestie, commanded the sayde Oath to bee administred, we doe hereby freely & ingenuously professe and declare our mynd & meaning hercin, as we haue constantlie heretofore done since our comming into this Kingdome about this employment: *viz.* That by anie such wordes, or Act of Councell, we never meant or intended that Episcopall Government should be abjured, nor anie thing else which was established by Acts of Parliament, or Acts of the Church of this kingdome, which are now in force, and were so at the tyme of the taking of the sayd Oath.

Nor

Neyther in this poynt did wee deliver our own words, or his Majesties mynd, ambiguouſlie, or doubtfullie, ſo as anie other ſenſe, to our thinking, could be picked or wrung out of eyther the one or the other: For we doe atteſt the Lords of the Councell, whether we did not to manie, or all of them, vpon ſeverall occaſions, in conference with them, ever ſince our comming into this Kingdome, conſtantlie declare vnto them, that his Majesties reſolution was not to ſuffer Epiſcopall Government to be aboliſhed: Wee atteſt all the Lordes of Seſſion, whether before our tendering of that Oath to them, or their Lordſhips taking of it, wee did not fullie and freelie declare to them, that his Majesties mynd, in commanding vs to ſee this Oath taken, and our owne mynd in requiring them to take it, was onlie to ſettle, and ſecure the Religion and Fayth profeſſed in this Kingdome; but was not to bee extended to the abjuring of Epiſcopall Government, or anie other thing now in force, by the Lawes of this Church and State, at the time of adminiſtring this Oath; which their Lordſhips, being the Reverend and Learned Iudges of the Laws, knew well could not be abjured: after which perſpicuous predeclaration of our
D mynd,

mynd, their Lordships vndoubtedlie in that same sense, and none other, tooke the sayd Oath.

And now, good Reader, having heard his Majesties mynd and intention, and in pursuance of them, the mynd of his Majesties high Commis-
sioner concerning this Oath, the reasons to repell the former objection, seeme to be needlesse, (the knowne mynde of the supreme Magistrate, who vrgeth an oath, being to be taken for the vndoubted sense of it:) yet forasmuch as that objection hath of late beene maynlie vrged, for alienating the myndes of manie of his Majesties good Subjects, and well-affected to that Government, from adhering vnto it, bee pleased to knowe, That the former objection hath neyther shewe nor force of reason in it; and, That by the sayd Oath, and that explanation set downe in the Act of Council, Episcopall Government neyther was, nor possible could bee abjured; and that for manie reasons, but especiallie these fiue, which wee haue scene and approved, haue caused to bee here inserted, and leaue them to thyne impartiall consideration.

- I. First: GOD forbid it should be imagined, that his Majesty should command his Subjects to take an Oath, which in it selfe is absolutelie vnlawful. But for a man to sweare agaynst a thing which is established by the Lawes of Church and Kingdome in which he liveth, (vnlesse that thing be repugnant to the Law of GOD) is absolutelie vnlawfull, vntill such tyme as that Kingdome and

Church

Church doe first repeale those Laws: And therefore, Episcopall Government not being repugnant to the Law of GOD, nay, being consonant vnto it, as beeing of Apostolicall Institution, (which shall be demonstrated, if anie man please to argue it) and standing fullie established, both by Acts of Parliament, and Acts of Generall Assemblie, at the tyme when this Oath was administered; to abjure it before those Acts bee repealed, is absolutelie vnlawfull, and agaynst the Word of GOD: and it is to be hoped, no man will conceaue that his Majestie meened to commaund a thing absolutelie vnlawfull. And if it should be sayd, as it is sayde by some, (who not being able to avoyde the force of Reason, doe betake themselves to pittifull shifts, and evasions) that those Acts of Parliament and Assemblie, establishing Episcopall Government, were vnlawfullie and vnduelie obtayned: certaynlie, if they haue anie reasons for this their bold assertion, which is of a more dangerous consequence, than that it ought to be endured in any well settled Church or Commonwealth, these reasons may bee presented lawfullie to these judicatories, to entreat them to reduce the saydes Acts, if there shall bee strength and vailitie found in them. But to holde, that vntill such time as these judicatories shall repeale the saydes Lawes, they eyther ought to bee, or can possiblie bee abjured, is a wicked position, and destructiue of the verie foundation of justice, both in Church and Commonwealth.

Secondlie

2. Secondlie, it can not bee imagined that this Oath should oblige the now takers of it, farther than it did oblige the takers of it at first: for Doctrine and poynts of Fayth it did oblige them then, and so doeth it vs now, perpetuallie, because these poynts in themselves are perpetuall, immutable, and eternall: But for poynts of Discipline and Government, and Policie of the Church, that Oath could binde the first takers of it no longer than that Discipline and Government should stand in force by the Lawes of this Church and Kingdome, which our Church in her positive Confession of Fayth, printed amongst the Actes of Parliament, Article 20. 21. declareth to bee alterable at the will of the Church it selfe, and so repealable by succeeding Actes, if the Church shall see cause. When a King at his Coronation taketh an Oath to rule according to the Lawes of this Kingdome, or a Iudge at his admission sweareth to giue judgement according to these Lawes, the meaning of their Oathes can not bee that they shall rule or judge according to them, longer than they continue to be lawes: But if anie of them shall come afterwarde to be lawfullie repealed, both King & Iudge are free from ruling and judging, according to such of them as are thus lawfully repealed, notwithstanding their originall Oath. Since therefore, if the first takers of that Oath were nowe aliue, they could not bee sayde to haue abjured Episcopall Government, which hath beene since established by
Lawes

Lawes of this Church and Kingdome, especiallie cōsidering that this Church in her confession holdeth, Church Government to bee alterable at the will of the Church: certaynlie wee repeating but their Oath, can not bee sayde to abjure that Government now, more than they could bee sayde to doe it, if they were now aliue, and repeating the same Oath.

Thirdlie: How can it be thought, that the verie 3.
act of his Majesties cōmanding this oath, should make Episcopall Government to bee abjured by it, more than the *Covenanters* requiring it of their associates, in both *Covenants* the wordes and syllables of the *Confession of Fayth* being the same? Now, it is well known, that manie were brought in, to subscribe their *Covenant*, by the solemne protestations of the *Contrivers* and *Vrgers* of it, that they might subscribe it without abjuring of *Episcopacie*, and other such thinges as were established by *Lawe*, since the tyme that this *Oath* was first invented and made: and the three Ministers, in their first *Answeres* to the *Aberdene Quares*, haue fullie and clearlie expressed themselves to that sense; holding these thinges for the present, not to bee abjured, but onlie referred to the tryall of a *Free Generall Assemblie*: and lykewys the *Adherers* to the last *Protestation*, agaynst his Majesties *Proclamation*, bearing date the 9 of *September*, in their ninth *Reason*, agaynst the *Subscription* vrged by his Majestie, doe playnlie averre, *That this Oath vrged by his Majestie,*
E doeth

doeth obliedge the takers of it, To mayntayne *Pearth Articles*; and, To mayntayne *Episcopacie*. Why, therefore, some men swearing the same wordes and syllabes, should haue their wordes taken to another sense, and bee thought to abjure *Episcopall Government*, more than others who haue taken the same *Oath* in the same wordes, must needs passe the capacitie of an ordinarie vnderstanding.

4. It is a receaved Maxime, and it can not bee denyed, but that *Oathes ministred vnto vs*, must eyther bee refused, or else taken according to the knowne mynde, professed intention, and expresse Command of *Authoritie*, vrging the same. A Proposition, not onlie receaved in all Schools, but positiuelie set downe by the *Adherers* to the sayde *Protestation*, *totidem verbis*, in the place aboue cited. But it is notoriouſlie knowne, even vnto those who subscribed the *Confession of Fayth*, by his Majesties commandement, that his Majestie not onlie in his Kingdomes of *England* and *Ireland*, is a *Mayntayner* and *Vp-holder* of *Episcopall Government*, according to the Lawes of the sayde Churches and Kingdomes; but that lykewyse hee is a *Defender*, and intendeth to continue a *Defender* of the same *Government* in his Kingdome of *Scotland*, both before the tyme, and at the tyme when hee vrged this *Oath*; as is evident by that which is in my Lord Commissioner his *Preface*, both concerning his Majesties *Instructions* to his Grace, and his Graces expressing his Majesties mynde

mynde, both to the Lordes of *Conncell*, and to the Lordes of *Session*. And the same lykewyle is playnlie expressed and acknowledged by the *Adherers* to the sayde *Protestation*, in the place aboue cited; their wordes beeing these, *And it is most manifest, that his Majesties mynde, intention, and commaundement, is none other, but that the Confession bee sworne, for the mayntenance of Religion, as it is already or presentlie professed, (these two beeing coincident altogether one and the same, not onelie in our common forme of speaking, but in all his Majesties Proclamations:)* and thus as it concludeth, and continueth within the compasse thereof, the foresaydes *Novations* and *Episcopacie*, which vnder that name were also ratified, in the first Parliament holden by his Majestie.

From whence it is playne, that *Episcopacie* not beeing taken away, or suspended by anie of his Majesties *Declarations*, as those other things were which they call *Novations*, it must needes, both in deede, and in the judgement of the sayde *Protesters*, no wayes bee intended by his Majestie, to bee abjured by the sayd *Oath*. Nowe, both the *Major*, and that part of the *Minor*, which concerneth *Episcopall Government* in the Church of *Scotland*, beeing clearlie acknowledged by the *Protesters*; and the other part of the *Minor*, concerning that *Government* in his other two Kingdomes, beeing notoriousslie knowne, not onlie to them, but to all others, who knowe his Majestie, how it can bee imagined, that his Majestie, by that *Oath*,
should

should command *Episcopacie* to bee abjured; or howe could anie one, to whome his Majesties mynde, concerning *Episcopall Government*, was knowne, honestlie or safelie abjure it, let it be left to the whole world to judge; especiallie considering that the *Protesters* themselves in that place aboue cited, by a *Dilemma*, which wee leaue to themselves to answer, haue averred, that when that *Act* of *Councell* should come out; yet that it could not be inferred from thence, that anie such thing was abjured.

5. Fiftlie and lastlie; if the *Explanation* in that *Act* of *Councell* bee taken in that not onlie rigid, but vnreasonable and senselesse sense which they vrge, yet they can never make it appeare, that *Episcopall Government* at the first time of the administering of that *Oath* was abolished: The verie wordes of that *Confession of Fayth*, immediatly after the beginning of it, beeing these, *Receaved, believed, defended by manie and sundrie notable Kirks and Realmes, but chieflie by the Kirke of Scotland, the Kings Majestic, and three estates of this Realme, as GOD'S eternall Trueth, and onlie ground of our Salvation, &c.* By which it is evident, that the *Subscription* to this *Confession of Fayth*, is to bee vrged in no other sense, than as it was then believed and receaved by the Kings Majestic, and the three Estates of this realme at that tyme in beeing; and it is well knowne, that at that time Bishops, Abbots, and Priors, made vp a third estate of this Realme, which gaue approbation to this
Confess

Confession of Fayth: and therefore it is not to bee conceived, that this third estate did then abjure *Episcopacie*, or that *Episcopacie* was at the first swearing of that *Confession* abolished. But say that at that tyme it was abolished by *Acts of Generall Assemblie*, yet was it not so by anie *Act of Parliament*; nay, by manie *Acts of Parliament* it was in force, because none of them was repealed; some whereof are annexed in the sheet immediatlie after these reasons, which we pray the Reader carefullie to peruse and ponder: and at the verie time of the taking of this *Oath* & after, Bishops, whose names are well knowne, were in beeing. Now it is to bee hoped that in a Monarchie, or anie other well constituted republicke, that damnable Iesuiticall position shall never take place, That which is once enacted by a Monarch & his three estates in *Parliament*, shall ever bee helde repealed or repealable by anie Ecclesiasticall Nationall Synod.

By all which it is evident, that the *Explanation* of that *Act of Councell* so groundleslie vrged, can induce no man to imagine, that by the *Confession of Fayth* latelie sworne by his Majesties commandement, *Episcopall Government*, which then did, and yet doeth stand established, by *Acts* of this Church and Kingdome, eyther was, or possible could bee abjured.

And having nowe, good Reader, heard his Majesties mynde, in his *Instructions* to vs, our mynde in requyring, in his Majesties name, this *Oath* to bee taken, and these few *Reasons* of manie

which doe evidentlie evince the in-consequence of that sense, which without anie shewe of inference, is put vpon it by those, who would goe on, in making men still belieue, that all which they doe or say, is grounded vpon *Authoritie*, though they themselues doe well knowe the contrarie: wee suppose, that all they who haue taken this *Oath*, wil rest satisfied, that they haue not abjured *Episcopall Government*; and, that they who shall take it, will take it in none other sense.

Which tymelie *Warning* of ours, wee are the more willing to giue, because we are given to vnderstand, that eue they who were wont to call the takers of this *Oath*, (notwithstanding of that *Explanation* by *Act of Councell*) *perjured and damned persons*; and in their Pulpits, called the vrging of it, *The depth of Satan*, doe nowe meane to take it themselues, & vrge others to take it in that sense which they make men belieue (though wrongfullie) that *Act of Councell* maketh advantageous to their endes.

But we do, in his Majesties name, require, that none presume to take the sayd *Oath*, vnlesse they be required so to doe, by such as shall haue lawful authoritie from his Majesty, to administer it vnto them: being confident, that none eyther will, or can, take the sayd *Oath*, or anie other *Oath*, in anie sense, which may not consist with *Episcopall Government*, having his Majesties sense; and so the sense of all lawfull *Authoritie* fullie explyned vnto them.

H A M M I L T O N.



That Episcopall Jurisdiction was in force by *Actes of Parliament*, and no wayes abolished, nor suppressed, in the yeare 1580, nor at the tyme of *Reformation of Religion* within the

Realme of *Scotland*, doeth evidentlie appeare by the *Actes of Parliament* after mentioned.

First; By the *Parliament 1567, Cap. 2*: whereby at the tyme of *Reformation*, the *Pope's* authoritie was abolished, it is enacted by the sayde *Act*, *That no Bishop, nor other Prelate in this Realme, vse anie jurisdiction in tyme comming, by the Bishop of Romes authoritie.* And by the third *Act* of the same *Parliament*, whereby it is declared, *That all Acts, not agreeing with GOD'S Word, and contrarie to the Confession of Fayth approved by the Estates in that Parliament, to haue none effect nor strength in tyme to come.* Whereby it is evident, that it was not the *Reformers* intention, to suppressse *Episcopacie*; but that *Bishops* should not vse anie *Jurisdiction* by the *Bishop of Rome* his authoritie. And seeing

seeing they did allowe *Episcopacie* to continue in the Church, that they did not esteeme the same contrarie to GOD'S Word, and *Confession* fore-sayd: as appeareth more clearlie by the sixth *Act* of the sayde *Parliament*; which is ratified in the *Parliament* 1579, *Cap.* 68; whereby it is declared, That the ministers of the blessed *Evangel* of *IESVS CHRIST*, whom GOD of His mercie hath now rayssed vp amongst vs, or heereafter shall rayse, agreeing with them that now liue in doctrine or administration of the Sacraments, and the people of this Realme that professe *CHRIST*, as Hee is now offered in His *Evangel*, and doe communicate with the holie Sacraments, as in the Reformed Churches of this Realme they are publicklye administered, according to the *Confession* of the Fayth, to bee the onely true and holie Church of *IESVS CHRIST*, within this Realme: without anie exception, by reason of *Policie* and *Discipline*: declaring onely such as eyther gayne-say the Word of the *Evangel*, according vnto the heads of the sayd *Confession*; or refuse the participation of the holie Sacraments, as they are now administered, to bee no members of the sayde Church, so long as they keep themselves so divided from the societie of *CHRIST'S* Bodie. Whereby it is manifest, that it was not the sayde *Reformers* mynde, to exclude anie from that societie, by reason of *Discipline*; and, that they did not, at that tyme, innovate, or change anie thing in that *Policie* they found in the sayd Church before the *Reformation*.

This

This is lykewyse evident, by the *Oath* to bee ministred to the King at his Coronation, by the eyght *Act* of the sayde *Parliament*, whereby hee isto sweare, *to mayntayne the true Religion of IESVS CHRIST, the preaching of His holie Word, and due and right ministration of the Sacraments, now receaved and preached within this Realme, and shall abolish and gayn-stand all false Religion contrarie to the same; without swearing to anie Innovation of Policie, and Discipline of the Kirke.*

Secondlie, it doeth evidentlie appeare by these subsequent *Acts* of *Parliament*, that by the municipall lawe of this Realme, Arch-bishops and Bishops, were not onlie allowed in the Church, but also had iurisdiction and authoritie, to governe the same.

First; By the 24 *Act* of the sayde *Parliament*: 1.
whereby *all civill priviledges graunted by our soveraygne Lord's Predecessours, to the Spirituall estate of this Realme, are ratified in all poyntes, after the forme and tenour hereof.* And by the 35 *Act* of the *Parliament* 1571; whereby *all and whatsoever Actes and Statutes made of before, by our soveraygne Lord, and his Predecessours, anent the Freedome and Libertie of the true Church of GOD, are ratified, and approved.*

By the 46 *Act* of the *Parliament* 1572; where- 2.
by it is declared, That Arch-bishops & Bishops, haue the authoritie, & are ordayned, to conveane and depriue, all inferiour persons, beeing Ministers, who shall not subscribe the *Articles of Reli-*

gion, and giue their *Oath*, for acknowledging and recognoscing of our Soveraygne Lord, and his authoritie; and bring a *Testimoniall* in wryting therevpon, within a moneth after their admission.

3. By the 48 *Act* of the same *Parliament*; whereby it is declared, That Arch-bishops and Bishops haue authoritie, at their *Visitations*, to designe Ministers Gleybes.
4. By the 54 *Act* of the sayde *Parliament*; whereby Arch-bishops and Bishops, are authorized to nominate, and appoynt, at their *Visitations*, persons in everie Parochin, for making and setting of the *Taxation*, for vpholding and reparing of Churches, and Church-yardec: and, to conveane, trye, and censure, all persons, that shall be found to haue applyed to their owne vse, the Stones, Timber, or anie thing else, pertayning to Churches demolished.
5. By the 55 *Act* of the *Parliament* 1573; whereby Arch-bishops and Bishops are authorized, to admonish persons married, in case of desertion, to adhere: and in case of disobedience, to direct charges, to the Minister of the Parochin, to proceede to the Sentence of Excommunication.
6. By the 63 *Act* of the *Parliament* 1578; whereby Bishops, (and where no Bishops are provided, the Commissioners of Diocesces) haue authoritie, to trye the Rents of Hospitalls, and call for the Foundations thereof.
7. By the 69 *Act* of the *Parliament* 1579; whereby the

by the jurisdiction of the Church, is declared, *to stand in preaching the Word of IESVS CHRIST, correction of Manners, and administration of the bo-
lie Sacramentes*: And yet none other Authoritie nor Office-bearer allowed, and appoynted by *Act of Parliament*, than is allowed by the former *Actes*; but Arch-bishops and Bishops, intended to continue in their authoritie: as is cleare by these *Actes* following.

First: By the 71 *Act* of the same *Parliament*; 1.
whereby persons returning from their Travels, are ordayned, within the space of twentie dayes after their returne, *to passe to the Bishop, Superintendant, Commissioner of the Kirkes* where they arriue and reside, and there offer to make and giue a confession of their fayth: or then within fourtie days to remoue themselues foorth of the Realme.

By the 99 *Act* of the *Parliament* 1581, where- 2.
by the foresaydes *Actes* are ratified and approved.

By the 130 *Act* of the *Parliament* 1584, where- 3.
by it is ordayned, that none of his Majesties Liedges and Subjects presume or take vpon hand, to impugne the dignitie and authoritie of the three Estates of this Kingdome, whereby the honour and authoritie of the Kings Majesties supreme Court of *Parliament*, past all memorie of man, hath beene continued, *or to seeke or procure the innovation or diminution of the power and authoritie of the same three estates, or anie of them, in tyme coming, under the payne of Treason.*

By the 131 *Act* of the same *Parliament*, where- 4.
by all

by all judgements and jurisdictions as well in spirituall as temporall causes, in practise & custome, during these twentie foure yeares by-past, not approved by his Highnesse and three estates in *Parliament*, are discharged: and whereby it is defended, *That none of his Highnesse Subjectes of whatsoever qualitie, estate, or function they bee of, spirituall or temporall, presume, or take upon hand, to convocate, conveane, or assemble themselves together, for holding of Councils, Conventions, or Assemblies, to treat, consult, or determinate in anie matter of estate, civill or Ecclesiasticall, (except in the ordinarie judgements) without his Majesties speciall commandment, or expresse licence had and obtayned to that effect.*

5. By the 132 *Act* of the saide *Parliament*, authorizing Bishops, to try and judge Ministers guiltie of crymes meriting deprivation.
6. By the 133 *Act* of the same *Parliament*, ordaining Ministers exercising anie office beside their Calling, to bee tryed and adjudged culpable by *their Ordinaries*.
7. By the 23 *Act* of the *Parliament* 1587. whereby all *Acts* made by his Highnesse, or his most noble Progenitors, anent the Kirke of GOD, and Religion presentlie professed, are ratified.
8. By the 231 *Act* of the *Parliament* 1597. bearing, *That our Soveraygne Lord, and his Highnesse Estates in Parliament, having speciall consideration of the great priviledges and immunities granted by his Highnesse Predecessours, to the holie Kirke within this Realme, and to the speciall persons exercising the offices*

offices, titles, and dignities of the Prelates within the same; Which persons haue ever represented one of the Estates of this Realme, in all conventions of the saydes Estates: and that the sayds priuiledges and freedoms, haue beene from tyme to tyme renewed and conserued, in the same integritie wherein they were at anie tyme before. So that his Majestie acknowledging the same to bee fallen now vnder his Majesties most favourable protection; therefore his Majestie, with consent of the Estates, declareth, that the Kirke within this Realme, wherein the true Religion is professed, is the true and holie Church: And that such Ministers as his Majestie at anie tyme shall please to provide to the Office, Place, Title, and Dignitie of a Bishop, &c. shall haue vote in Parliament, sicklyke and als freelie as anie other Ecclesiasticall Prelate had at anie tyme by-gone. And also declareth, that all Bishoprickes vaking, or that shall vake, shall bee onelie disposed to actual Preachers and ministers in the Church, or such as shall take vpon them to exerce the sayde Function.

By the 2 Act of the Parliament 1606; where-
by the auncient and fundamentall Policie, consisting
in the mayntenance of the three Estates of Parliament,
beeing of late greatlie impaired, and almost subverted,
especiallie by the indirect abolishing of the estate of
Bishops, by the Act of Annexation: albeit it was ne-
uer meant by his Majestie, nor by his Estates, that the
sayd Estate of Bishops, beeing a necessarie Estate of the
Parliament, should anie wayes bee suppressed; yet by
dismembring and abstracting from them of their li-

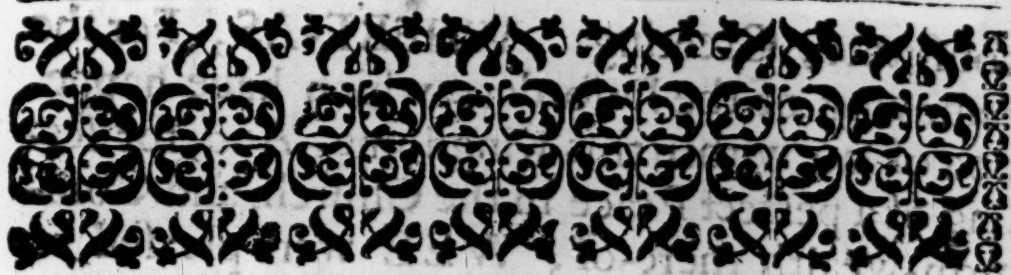
vings, beeing brought in contempt and povertie, the sayde Estate of Bishops is restored, and redintegrate to their ancient and accustomed Honour, Dignities, Prerogatives, Priviledges, Lands, Teyndes, Rents, as the same was in thereformed Church, most amplie and free, at anie tyme before the Act of Annexation, rescinding and annulling all Actes of Parliament made in prejudice of the saides Bishops, in the premisses, or anie of them, with all that hath followed, or may follow thereupon, to the effect they may peaceablie enjoye the Honours, Dignities, Priviledges, and Prerogatives, competent to them, or their estate, since the Reformation of Religion.

10. By the 6 Act of the 20 Parliament; declaring, That Arch-Bishops and Bishops, are redintegrate to their former Authoritie, Dignitie, Prerogative, Priviledges, and Iurisdictions, lawfullie pertayning and shall bee knowne to pertayne to them, &c.

11. By the 1 Act of the Parliament 1617; ordaining Arch-Bishops and Bishops, to bee elected by their Chapters, and no other wayes, and consecrated by the Rites and Order accustomed.

E N D.

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HARLES, By
the grace of GOD,
King of SCOTLAND,
ENGLAND, FRANCE,
and IRELAND, Defender
of the FAYTH, To Our
Lovits,

Herauldes, Pursevantes; Our Shyreffs
in that part, conjunctlie, and severallie, speciallie
constitute,

constitute, Greeting. WHERE-AS, For the removing of the Disorders, which haue happened of late within this Kingdome; And, for settling of a perfect Peace in the Church, and Common-wealth there-of, WEE were pleased, to call and indict *A FREE GENERALL ASSEMBLIE*, to bee holden at GLASGOW, the xxj day of *November* last; And for Our Subjects their better content and assurance, that they should bee freed of such thinges as by their *Petitions* and *Supplications* given in to the Lordes of Our Privie Councell, they seemed to bee grieved at, WEE, in some sort, prevented the *Assemblee*, by discharging, by Our *Proclamation*, the *Service-Booke*, *Booke of Canons*, and *High Commission*, freed and liberate all Our Subjectes, from practising of the five *Articles*, exeemed all Ministers at their entrie, from giving anie other *Oath*, than that which is contayned in the *Act* of *Parliament*; Made all persons, both Ecclesiasticall and Civill, lyable to the Censure of *Parliament*, *Generall Assemblee*, or anie other *Indicative* competent, according to the nature of their Offence; Had declared all by-gone Disorders absolutelie forgotten, and forgiven: And last; For securing to all Posteritie, the Trueth, and Libertie of *RELIGION*, did command the *Confession* of *Fayth*, and Band for mayntenance thereof, and of Authoritie in defence of the same, subscribed by Our deare Father, and his House; holde,

holde, in Anno 1580, to bee renewed, and subscribed agayne by Our Subjectes heere. And, albeit that this Our Gracious and Pious Command, in stead of Obedience and Submission, rancountred open and publicke Opposition and Protestation agaynst the same; And that they continued their daylie and hourlie guarding and watching our Castle of *Edinburgh*; suffering nothing to bee imported there-in, but at their discretion: stopping and impeding anie importation of Ammunition, or other Necessaries whatsoever, to anie of Our Houses within this Kingdome: Denying to Us their Soveraygne Lord, that Libertie and Freedome, which the meanest of them assumed to themselves, (an Act without precedent or example in the Christian World:) Lyke as they spared not, boldlie and openlie to continue their *Conventions*, and *Councell-Tables*, of Nobilitie, Gentry, Ministers, and Burgeses, within the Citie of *Edinburgh*: Where, not regarding the Lawes of the Kingdome, without warrand of Authoritie, they conveaned, assembled, and treated vpon Matters as well Ecclesiasticall as Civill; Sent their Injunctions and Directions throughout the Countrey, to their subordinate Tables, and other vnder Ministers appointed by them for that effect: And, vnder colour and pretext of Religion, exercising an unwarranted Libertie, requyred obedience to their vnlawfull and illegall Directions, to the seene prejudice of Authoritie, and lawfull Monarchicall

call Governament. And not-with-standing it was evidentlie manifest, by the illegall and vn-formall Course taken in the Election of the Commissioners for the *Assemblee*; whereof some of them were vnder the Censure of this Church; some vnder the Censure of the Church of *Ireland*, some long since banished, for avowed teaching agaynst *Monarchie*: others of them suspended, and some admitted to the Ministerie, contrarie to the forme prescrybed by the Lawes of this Kingdome: others of them Rebels, and at the Horne: some of them confined, and all of them by *Oath* and *Subscription*, bound to the overthrowe of *Episcopall Governament*. And by this, and others their Under-hand-working, and private Informations; and Perswasions, had given just ground of Suspicion of their Partialitie; and so made themselves vnfit Iudges of what concerneth *Episcopacie*. And als, albeit it was sufficientlie cleared, by the peremptorie and illegall Procedures of the Presbyteries, who at their owne hand, and by order of Lawe, and without due forme of Proceffe, thrust out Moderators lawfullie established, and placed others, whome they found moſte inclynable to their turbulent Humoures, associate to themselves, for choosinge of the Commissioners to the *Assemblee*, a Laicke Elder out of each Parioch; who beeing in moſte places equall, if not moe in number than the Ministerie, made choyse both of the Ministers who should bee Commissioners from the Presbyteries, as

ries, as also of a Laicke Elder, (which in tyme will proue to bee a dangerous Consequence, and import an heaue Burden to the Libertie of the Church, and Church-men) beeing more directed therein, by the Warrandes of the foresayde pretended *Tables*, than by their owne iudgements; as appeared by the severall Instructions sent from them, (farre contrarie to the Lawes of this Countrey, and lowable custome of this Church) some whereof were produced, and exhibit by Our Commissioner, and publicklye read: One whereof directed to the Noble-men and Barons of each Presbyterie, doeth amongst manie other odde passages, require *Diligence*; lest (say they) by our owne *Sillinesse* and *Treacherie*, wee lose so fayre an occasion of our *Libertie*, both *Christian* and *Civill*. A strange phrase, to proceede from duetifull or loyall-hearted Subjectes! The other, to the Moderators of severall Presbyteries, vnder the Title of *Private Instructions*, August 27, contayning, first, That these *Private Instructions* shall bee discovered to none, but to Brethren well-affected to the *Cause*. 2. Order must be taken, that none be chosen Ruling-Elders, but *Covenanters*, and these well-affected to the *Businesse*. 3. That where the Minister is not well-affected, the Ruling Elder bee chosen by the Commissioners of the Shyre, and spoken vnto particularlie for that effect. 4. That they bee carefull, that no Chappell-men, Chapter-men, or a Minister, Iustice of Peace

of Peace bee chosen, although *Covenanters*, except they haue publickly renounced or declared the vnlawfulness of their Places. 5. That the Ruling Elders, come from everie Church, in equall number with the Ministers. And if the Minister oppose, to put themselues in possession, notwithstanding of anie opposition. 6. That the Commissioner of the Shyre, cause conveane before him the Ruling Elder of everie Church, chosen before the day of the Election, and injoyne them, vpon their Oath, That they giue voyce to none, but to those who are named already at the Meeting of *Edinburgh*. 7. That where there is a Noble-man in the boundes of the Presbyterie, hee bee chosen: and where there is none, there bee chosen a Baron, or one of the best Qualitie; and he only a *Covanter*. 8. That the ablest man in everie Presbyterie bee provided to dispute, *De potestate supremi Magistratus in Ecclesiasticis praesertim inconvocandis Conciliis, &c.* Whereby it is moste evident, what Prelimitations, and indirect and partiall Courses, and dangerous Propositions, haue bene vsed in the Preparations and Elections to this pretended *Assemblie*. By which vnlawfull doings, altho Wee had sufficient reason, to haue discharged the Meeting of the *Assemblie*, yet Wee pleased patientlie to attende the same: Still hoping, that when they were met together, by the presence of Our Commissioner, and assistance of some well-affected Subjectes, who were to bee there,

there, and by their owne seeing the reall performance of what was promised by Our *Proclamation*, they should haue beene moved to returne to the due obedience of Subjects. But when Wee perceaved, that ther turbulent Dispositions did increase, as was manifest by their repairing to the sayde pretended *Assemblie*, with great Troups and Bands of Men, all boden in feare of Warre, with Gunnes and Pistolls, contrarie to the Laws of this Kingdome, and in high contempt of Our *Proclamation* at *Edinburgh*, the xvj of *November* last. As also by their peremptorie refusing to the Assessoures authorized by US, (altho fewer in number than our dearest Father was in vse to haue) the power of Voting in this *Assemblie*, as formerlie they had done in all others: openlie averring, That Wee nor Our Commissioner had no farther power there, than the meanest Commissioner of their number: and by their partiall and vnjust refusing, and not suffering to bee read, the Reasons and Argumentes given in by the Bishops, and their Adherentes, to Our Commissioner, why they ought not to proceede to the Election of a Moderator, neyther yet to the trying and admitting of the Commissioners, before they were heard, tho in Our Name they were earnestly requested therevnto by Our Commissioner. And not-with-standing that Our Commissioner, by Warrant from Us, gaue in vnder his hand, a sufficient Declaration of all that was contayned in Our late *Proclamation*:

Bearing lykewyse Our Pleasure, of the Registration of the same in the Bookes of *Assemblee*, for full assurance of the Trueth and Libertie of Religion, to all Our good Subjectes ; as doeth clearly appeare by the Declaration it selfe, where-of the Tenour followeth: **THE KING'S MAIESTIE** beeing informed, That manie of his good Subjectes haue apprehended ; that by the introducing of the *Service-Booke*, and *Booke of Canons*, the inbringing of *Superstition* hath beene intended, hath beene graciouslie pleased to discharge ; Lyke as by These hee doeth discharge the *Service Booke*, and *Booke of Canons*, and the practise of them, and eyther of them ; and annulleth and rescindeth all *Actes of Councell*, *Proclamations*, and other *Actes and Deedes* whatsoever that haue beene made, or published, for establishing of them, or eyther of them ; and declareth the same to bee null, and to haue no force, nor effect, in tyme comming. **THE KING'S MAIESTIE**, as hee conceaved for the ease and benefite of the Subjectes, established the *High Commission*, that thereby *Iustice* might bee administrate, and the faultes and erroures of such persons as are made lyable therevnto, taken order with, and punished, with the more conueniencie, and lesse trouble to the people : But finding his gracious intention therein to bee mistaken, hath beene pleased to discharge ; Lyke as by These hee doeth discharge the same, and all *Actes and Deedes whatsoever made for establishing*

shing thereof. A N D, The King's Majestie
 beeing informed, That the vrging of the five *Ar-
 ticles* of *Pearlb Assemblie*, hath bred Distraction
 in the *CHVRCH* and *ESTATE*, hath beene
 graciouslie pleased, to take the same to his Royall
 Consideration; and, for the Quyet and Peace of
 his Countrey, hath not onlie dispensed with the
 practise of the saydes *Articles*; But also dischar-
 ged all and whatsoever persons, from vrging the
 practise thereof, vpon eyther Laicke or Ecclesia-
 sticall person whatsoever; And hath freed all his
 Subjectes, from all Censures and Paynes, whe-
 ther Ecclesiasticall or Secular, for not vr-
 ging, practising, or obeying them, or anie
 of them, notwithstanding of anie thing contay-
 ned in the *Actes* of *Parliament*, or *Generall As-
 semblie*, to the contrarie. A N D, His Maje-
 stie is farther contented, That the *Assemblie*
 take the same so farre to their Consideration, as
 to represent it vnto the next *Parliament*; there to
 bee ratified, as the Estates shall bee found fit-
 ting. A N D, Because it hath beene preten-
 ded, That *Oathes* haue beene administrated diffe-
 rent from that which is set downe in the *Actes* of
Parliament, his Majestie is pleased to declare by
 mee, That no other *Oath* shall be required of anie
 Minister at his Entrie, than that which is set
 downe in the *Act* of *Parliament*. A N D, That
 it may appeare howe carefull his Majestie is, that
 no *Corruption*, or *Innovation*, shall creepe into
 this *Church*, neyther yet anie *Scandall*, *Vyce*, or
Faults,

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Fault, of anie person whatsoever, censurable or punishable by the *Assemblee*, goe long unpunished. HIS MAIESTIE is content to declare by mee, and assure all his good People, That *Generall Assemblies* shall bee kept so oft, and also oft, as the *Essayres* of this Church shall requyre. AND, That none of his good Subjectes may haue cause of *Grievances*, agaynst the Proceedings of the Prelates, HIS MAIESTIE is contented, That all and everie one of the present Bishops, and their Successours, shall bee answerable, and accordinglie from tyme to tyme, censurable, according to their merites, by the *Generall Assemblee*. AND, To giue all his Majestie's good People full assurance, that hee never intended to admit anie *Alteration*, or *Change*, in the *True Religion*, professed within this Kingdome; AND, That they may bee truelie and fullie satisfied, of the Realitie of His Intentions, and integritie of the same, His Majestie hath beene pleased, to requyre and command all his good Subjectes, to subscribe the *Confession of Fayth*, and *Band for mayntenance there-of*, and *Of His Majestie's Person and Authoritie*, formerlie signed by his deare Father, in Anno 1580; And nowe also requyareth all these of this present *Assemblee*, to subscribe the same. AND, It is his Majesties will, That this bee insert and registrate in the Books of *Assemblee*, as a *Testimoniall to Posteritie*, not onelie of the sinceritie of his Intention to the sayd *True Religion*, but

ligion, but also of His Resolution, to mayntayne and defende the same, and His Subjectes, in the Profession there-of. Which Declaration was by Our speciall Commaund and Direction given in, and subscribed by Our Commissioner, vpon Protestation made by him, That his assenting to the registrating heere-of, should bee no Approbation of the lawfulnessse of this *Assemblie*, nor of anie of the Actes or Deedes done or to bee done therein. And finding them in lyke sort, no wayes to be satisfied therewith, and that nothing else was able to giue them content, except at their owne pleasure they were permitted to overthrowe all *Episcopall Government* in the Church, and thereby to abrogate Our publicke Lawes standing in vigour, by the space of manie yeares by-gone, and to alter the fundamentall Government of this Kingdome, in taking away one of three Estates, contrarie expresse Actes of Parliament. And lest the continuance of their meetings, might haue produced other the lyke dangerous Actes so derogatorie to Royall Authoritie; Wee were forced for preveaning thereof, and for the causes and reasons aboue mentioned, and dyverse others importing true Monarchicall Government, to dissolue and breake vp the sayde pretended *Assemblie*, and to discharge them of all farther meeting, treating, or concluding of anie thing therein: And yet in that calme and peaceable way, as Our Commissioner before his removing desired their pretended Moderator for

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that

His Majesty's Declaration

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that tyme, to haue sayde Prayer, and so concluded that dayes *Session*; that so they might haue had tyme to thinke vpon the iust reasons of his refusing, to assist or bee anie longer present at the sayde pretended *Assemblie*; and of the causes moving Us to the dissolving thereof. And notwithstanding his earnest vrging the same, and being willing to returne the next Morne to heare their Answer, in place of all other satisfaction to his foreasonable and moderate desires, was refused, and met with a *Protestation*, of an high and extraordinarie strayne: Thereby presuming, to sute and call our Counsell in question, for their duetifull assistance, and obedience vnto Us, and Our Commissioner. And finding their disobedience thus to increasse, Wee were constrained to discharge them anewe agayne the next daye thereafter, by publicke *Proclamation*, vnder the Payne of Treason. And albeit that their continuance is such, as hath not beene heard in former tymes, yet they shall never moue Us, to alter the least poynt or *Article* of what Wee haue alreadie declared by *Proclamation*, or *Declaration* vnder Our Commissioner's hand: All which was publickly read, and by our Commissioner requyred to bee insert and registered in the Bookes of *Assemblie*, therein to remayne as a *Testimonie* to Posteritie; not onlie of the sinceritie of Our Intentions to the true *Religion*; but also of Our Resolution, to mayntayne and defende the same, and Our Subjectes,
in the

in the Profession thereof. AND perceaving
 lykewyse, That in contempt of OUR PRO-
 CLAMATION at GLASGOW, the xxix of
 NOVEMBER last, they goe still on, to conveane,
 meete, and to make illegall and vnwarrantable
Actes, WEE haue conceived it fitting, to fore-
 warne all Our good Subjectes, of the Daunger
 that they may incurre, by beeing insnared by
 these their vnlawfull Procedures: And, to this
 purpose, doe not onelie liberate and free them,
 from all obedience to anie of the pretended *Actes*
 made, or to bee made, at the sayde pretended
Assemblie, or Committees direct therefræ: but
 also doe free them from all *Payne* and *Censure*
 which the sayde pretended *Assemblie* shall in-
 flict vpon them, or anie of them: AND,
 THEREFORE, Doe discharge, and prohibite,
 all Our Subjectes, That they, nor none of them,
 acknowledge, or giue obedience, to anie preten-
 ded *Actes*, or *Constitutions*, made, or to bee made,
 at the sayde pretended *Meetinges*, vnder all
 highest *Paynes*. AND, WEE commaund,
 charge, and inhibite, all Presbyteries, Sessions
 of Churches, and Ministers, within this Realme,
 That none of them presume, nor take vpon
 hand, privatelie, nor publickly, in their *Sessions*
 and *Meetinges*, nor in their *Conferences*, *Sermones*,
 nor none other manner of waye, to authorize,
 approue, justifie, or allowe, the sayde vnlawfull
Meeting, or *Assemblie*, at GLASGOW, nor
 yet to make anie *Act* therevpon, nor to doe any
 other

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other thing, private, or publicke, which may seeme to countenance the sayde vnlawfull *Assemblee*, vnder the *Payne* to bee holden, reputed, and esteemed, and persued, as guiltie of that vnlawfull *Meeting*, and to bee punished for the same, with all Rigour. AND SUCH-LYKE, WEE commaund all and sundrie Noble-men, Barrons, Gentle-men, Magistrates, and all others Our Liedges, who shall happen to bee present, and heare anie Ministers, cyther in publicke or private *Conferences* and *Speeches*, or in their *Sermones*, to approue, and allowe, the sayde vnlawfull *Assemblee*, rayle, or vter anie speeches agaynst Our Royall Commandementes, or Proceedings of Us, or our Counsell, for punishing or suppressing such Enormities; That they make relation, and report thereof, vnto Our Counsell, and furnish probation; to the effect the same may bee accordinglie punished; as they will aunswere to US therevpon: Certifying them, who shall heare, and conceale the sayde speeches, that they shall bee esteemed, as Allowers of the same, and shall accordinglie bee taken order with, and punished therefore, without favour. AND, To this effect, WEE lykewyse straytly charge, and commaund, all Iudges whatsoever within this Realme, Clerks, and Wryters, not to graunt or passe anie Bill, Summons, or Letters, or anie other Execution whatsoever, vpon anie *Act* or *Deed* proceeding from the sayde pretended *Assemblee*; AND all Keepers of the *SIGNET*,
from

from signetting thereof, & that vnder all highest *Paynes*. AND, Because Wee gaue Order and Commaund, to Our Commissioner, to make open *Proclamation*, not onlie of Our Sense, but even of the true meaning of the *Confession of Faith*, in ANNO 1580; by which it may clearlie appeare, That as Wee never intended thereby to exclude *EPISCOPACIE*; So by no right construction can it bee other wayes interpreted; as is more than evident by the Reasons contayned in the sayde *Declaration*, and manie moe, which for brevitie (the thing in it selfe beeing so cleare) are omitted. HEREFOR, WEE doe not onelic prohibite, and discharge, all Our Subjectes, from subscribing anie *Band*, or giving anie *Writ*, *Subscription*, or *Oath*, to or vpon anie *Act* or *Deed*, that proceedeth from the sayde pretended *Assemblie*: But also doe requyre them, Not to subscribe nor sweare the sayd *Confession*, in no other sense, than which is contayned in the sayd *Declaration*, manifested and emitted by Our Commissioner, vnder all highest *Paynes*. AND, That none of Our good Subjectes, who in their duetie and bound obedience to US, shall refuse to acknowledge the sayd pretended *Assemblie*, or anie of the pretended *Actes*, *Constitutions*, *Warrandes*, or *Directions*, proceeding therefrae, may haue just ground of feare of danger or harme by doing hereof, WEE doe by These promise, AND, UPON THE WORD OF A KING, Obliege Our Selues, By all the Royall
M Authoritie

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Authoritie and Power wherewith **G O D** hath
endewed **US**, To protect and defend them, and
everie one of them, in their Persons, Fortunes,
and Goods, agaynst all and whatsoever person
or persons, who shall dare or presume, to call
in question, trouble, or anie wayes molest them,
or anie of them, therefore. **A N D**,

OUR WILL IS, And WEE commaund,
and charge, That incontinent, these Our
Letter-seene, yee passe, and make publication
heereof, by open Proclamation, at the Mercat
Crosse of **EDINBURGH**, and others places
needfull; Where-through none pretend igno-
rance of the same. Given from Our Court, at
WHYTE-HALL, the viij day of *December*, and
of Our Reygne the fourteenth yeare, 1638.
